

A SELECTED ANNOTATED BIBLIOGRAPHY
OF SCHOLARLY WORKS WRITTEN IN
FRENCH BY BLACK AUTHORS

A THESIS
SUBMITTED TO THE FACULTY OF ATLANTA UNIVERSITY IN
PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR
THE DEGREE OF MASTER OF ARTS

BY
PATRICIA BATTLE AUSTIN

DEPARTMENT OF FRENCH

ATLANTA, GEORGIA

AUGUST 1971

TABLE OF CONTENTS

INTRODUCTION	1
POLITICAL AND SOCIAL SCIENCES RELATED TO AFRICA	3
RELIGIONS OF AFRICA	18
THE LANGUAGES OF AFRICA	29
THE ART, SCULPTURE, CINEMA AND LITERATURE OF BLACK AFRICA	31

INTRODUCTION

For many centuries, mysterious Black Africa, with its immense area unexplored, its "strange" clans or tribes, its prodigious vegetation or its arid deserts have always exerted an irresistible fascination on the imagination of adventurous men from all countries.

It has been argued that the black man was a man without a past, naturally inferior, barbaric, unattractive, and incapable of governing himself.

All the great nations of Europe have searched to create new domains in Africa. By will or by force, the conquerors, the explorers, the missionaries, and the merchants have imposed on Africa the domination of his country, the influence of his race, and the products of European industry.

Africa has made an attempt to extirpate the erroneous ideas of its continent through its long-lived history and the impressive contributions made to the world. Africa has created diverse cultures and civilizations, developed systems of governments and systems of thought, and has revealed her sentiment, tradition, and beliefs through the finest art known to man.

The twentieth century, particularly since World War II, has seen an awakening of Africa due to the emergence of new and independent African states. This new development has stimulated new interest and respect for African life and culture.

Many economical, social, and political problems have confronted Africa due to the rapid change in government during the last twenty years. The increase in the problems of Africa has stimulated much writing and research.

I have attempted to present a selected annotated bibliography of scholarly works written in French by and about black people of Africa. The authors have observed and studied various aspects of the African way of life and have endeavored to dispel many myths by explaining the cultural heritage, the philosophy, the contributions, and the current problems of the inhabitants of the "dark continent".

The bibliography is grouped under headings of Political and Social Sciences related to Africa, Religions of Africa, the Languages of Africa and Arts including sculpture, literature, and the cinema.

As these books are read, I hope the reader will develop a new and different opinion and attitude toward the black man. Consequently, his culture will be understood and his contributions appreciated.

I am greatly indebted to the National Endowment for Humanities for the grant made to Atlanta University which made this study possible.

Also, without the encouragement, guidance, and gracious kindness of Dr. Benjamin F. Hudson, this work would not have appeared. I am most grateful to him for his suggestions and encouragement, and for placing the books at my disposal.

POLITICAL AND SOCIAL SCIENCES RELATED TO AFRICA

Bachelet, Michel. Systèmes Fonciers et Réformes Agraires en Afrique Noire. Préface de Michel Alliot. Paris: Librairie Generale de Droit et de Jurisprudence, 1968. "Pp. xxiii + 653."

The agrarian reform was necessary in Africa, a continent which continued to confront itself with traditional myths that established the ownership of land and the western myth of eminent domains which attributed to local sovereign and ownership according to the civil code, individual, absolute, and perpetual.

The aim of the book is to define the question of agrarian reforms in Africa, and to analyze the first results obtained by placing them in new institutions and new agricultural processes.

The author uses the method of mythography to arrive at one hundred diverse aspects of African myths of agrarian reforms. He examines the human, physical, financial, and technical aspects.

His primary attention is focused on the judicial and economic phenomena of the subject. The geoclimatic and ethnologic special features are thoroughly analyzed.

The agrarian reforms proposed not only to promote the economy of the country, but also to improve the physical condition of the inhabitants and to assure them through their production new means of survival.

Balandier, George and Maquet, Jacques. Dictionnaire des Civilisations Africaines. Paris: Fernand Hazan, 1968. "Pp. viii + 440."

The authors of this book with the collaboration of many experts, have produced a dictionary designed to expose alphabetically, in a clear and precise manner, the genuine facts of

the Negro-African civilizations and societies. The dictionary contains four hundred and sixty illustrations.

The dictionary analyzes many African expressions; it studies some principle archaeological sites and some principle people. It defines the arts, (dance, sculpture, architecture, and painting), some parts of the social and religious life and the literary forms.

The daily life of the black man, hunting, fishing, and agriculture can all be found in this dictionary.

Bernolles, Jacques. Permanence De La Parure et Du Masque Africains.
Paris: G. P. Maisonneuve et Larose, 1966. "Pp. cxxxiv + 632."

The author attempts to make an intensive historic and psychological study of the permanence of African dress, masks, and dance. He begins his proposal by stating that primitive man, to a degree unknown to modern man, had a profound sense of fidelity and spiritual value. Primitive man had the certitude that everything in life and in the universe was sacred and nothing was profane. With the advent of oppositional dualism, which fomented the separation of the profane and the sacred, suscitated conjointly materialistic rationalism and infidelity which eventually led to the rupture of tradition.

Africa has remained more loyal to its tradition than any other continent. It has never known the formidable opposition between man and nature, between the mind and feeling, neither the schizoid complex which is the origin of the condemnation of nudity.

Under these conditions, dress in all forms could only have an immense success in Africa.

The author compares the head-dress both capillary and artificial, the clothing, and the masks worn at the present time and in the past.

The book has many plats of drawings of the masks, head-dress and costumes.

Chapiseau, Felix. Au pays de L'Esclavage. Moeurs and Coutumes. Paris: G. P. Maisonneuve and Larose, 1969. "Pp. xiii + 263."

All the great nations of Europe have tried to create new domains in Africa including the explorers, the missionaries, and the merchants. They have influenced the nations greatly.

France possesses le Sénégal, l'Algérie, le Congo, and part of Soudan. With the infiltration of the European Nations, the traditions, legends, habits, customs and everyday African life are slowly dissipating.

Therefore, Felix Chapiseau, having lived with the black people in Central Africa, has written this book in order to preserve the tradition. In this book he describes the manners, habits, superstitions, and customs of the everyday life of the major countries in Central Africa.

There are numerous experiences mentioned by the author that were told to him by Ferdinand de Behagle who also had lived and worked with the blacks of Central Africa.

Décolonisation et Régimes Politiques En Afrique Noire. Sous la direction de Albert Mabileau et Jean Meyriat. Paris: Librairie Armand Colin, 1967. "Pp. xvi + 251."

Political instability has propagated rapidly in Black Africa by revolutions and coups d'état. The causes of this crisis in the African regimes were many with the most pressing

cause being the volition to establish a specific African regime.

The center of study of the International Relations in Paris and the center of study of Black Africa from the University of Bordeaux have tried to analyze and compare the effects of French and British colonization. The two groups have made a syntheses of the decolonization of the political regimes and also analyzed the locales which emphasized the originality of certain national experiences.

The first part of the book is devoted to the generality of the countries from French succession who have obtained independence through La Communauté of 1958. The second part treats Eastern British Africa. It stresses the continuity between the heritage of colonization, the process of decolonization and the problems confronting the new independent.

A third part studies the problems of four specific states according to their geographical location. Guinea and Ghana, located in Western Africa, have constructed two authentic African regimes. Cameroon is situated in Central Africa and has two colonial systems--French and British. Madagascar, an island in the Indian ocean, was decolonized by a moderate and harmonious evolution which has allowed an installation of an ideal independent government.

Deschamps, Hubert. L'Afrique Noire Précoloniale. Paris: Presses Universitaires de France, 1969. "Pp. xx + 106."

Africa has been geographically isolated. This isolation has allowed it to establish cultures and to develop behavior which are very original. However, this seclusion has never been strong enough to destroy or replace it.

Black Africa does have a merit and a place in the history of the world. The author has attempted to substantiate this fact in this book. He presents in a condensed and clarified form the true history of Africa beginning with the prehistoric origin and continuing to the colonial period or to the second half of the nineteenth century.

Deschamps, Hubert. Les Institutions Politiques de L'Afrique Noire. 3rd. ed. Paris: Presses Universitaires de France, 1970. "Pp. vi + 120."

The first edition of this book was published in 1952 entitled "Eveil Politique Africain". Since then, Africa has awakened and has become the most popular continent in the world. New independent states have been organized and Africa has membership in the United Nations.

The third edition has made many additions and modifications due to the advancement of Africa. The first part is devoted to the traditional political institutions of the African civilizations, followed by the colonial period and its evolution, and concludes with modern Africa.

The author elaborates on each political institution by first discussing the geography and ethnography of the country.

The objective of the book is to make an internal political study of the countries of Black Africa including Madagascar, Sudan, Ethiopia and Somalia.

Ganiage, Jean; Deschamps, Hubert; and Guitard, Odette. L'Afrique Au XX^e Siècle. Publiée sous la direction de Maurice Baumont avec la collaboration de André Martel. Paris: Sirey, 1966. "Pp. x + 853."

This book gives a complete history of Africa in the twentieth century. Each author takes one of the three geographical

sections of Africa and discusses the topography of each country, the traditions, the daily life, the political regime, the populations, the economic and social life, the wars, and the problems of colonization and decolonization which led to the independent states.

The first section of the book treats North Africa including Algeria, Morocco, Tunisia, and the Saharian region; the second section includes Western, Central and Northeast Africa, which are comprised of the Sudan region, Ethiopia, Madagascar, the Comoro Islands, and the Mascareigne Islands. The final section of the book discusses Southern Africa and Oriental Africa. Areas included are Rhodesia, Nyasaland, Kenya, Uganda, Tanganyika, Zanzibar and Portuguese Africa.

There are maps of all the countries discussed including five inset plates. An adequate bibliography and a geographical and historical index conclude the book.

Gressain, Monique; Dupire, Marquerite; Lebeauf, Annie M.D.; Laurentin, Anne; Albert, Ethel M.; and Faladé, Solange. Femmes d'Afrique Noire. Edited by Denise Paulme. Paris: Mouton and Company, 1960. "Pp. xxii + 258."

The black woman in Africa has an inferior status to that of the man. Her major responsibility is being a housewife and taking care of the children. The black woman depends totally upon her husband to make political, social, and economical decisions.

The six studies done by six women, who have actually lived for ten months with the black African women, discuss the role and plight of the black woman.

Each one tries to present the woman in her daily life with her many problems. The subjects discussed are: Coniaqui Women, The situation of the woman in a pastoral society, The role of the woman in the political organization of the African societies, the Nzakara woman, the Urandi woman, and woman from Dakar and its agglomeration.

Also included in this book are many illustrations and an extensive analytic bibliography.

Herskovits, Melville. L'Afrique et Les Africains. Payot, Paris, 1965. "Pp. viii + 306."

"How will the historian of tomorrow speak of Africa when he writes the history of the twentieth century and the end of the colonial period?"

"How will the historian retrace the evolution which marks the birth in a few years of so many young nations and their apparition on the international scene?"

"What part will the African play in the innovations with respect to the precolonial traditions?"

Melville J. Herskovits, professor at Northwestern University, has attempted to answer the above questions. He writes on the different aspects characterizing the evolution of modern Africa. He studies the agriculture, the religions, the schools, the towns, the government, the economics and social transformations, the artistic traditions, and the literature. He analyzes the situation the Africans find themselves in today between the maintenance of ancestral traditions and the indispensable adaptation to the necessities of the modern world. This original approach of the African problems and contributions reveal the

awakening or revival of the new Africa.

L'Afrique Noire Contemporaine. Collection U Série. "Société Politique" dirigée par Alfred Grosser. Sous la direction de Marcel Merle. Paris: Librairie Armand Colin, 1968. "Pp. viii + 437."

The purpose of the authors of this book is neither of justification, of condemnation, nor of distribution of information, but of helping society to comprehend the behavior of men in a given environment namely Africa, south of the Sahara, and only the independent countries in which the black people are masters of their destiny.

The book is divided into chapters by different authors and is presented under the form of a series of syntheses. It begins with the presentation of the natural boundaries and the human habitat, carefully making an analysis of the demography of the countries. The authors then trace the history of the countries from colonization to the new independent states, exposing the problems encountered both economically and politically. Included are many charts, maps, documents, and the charter for the Organization of United Africa.

The authors hope this study will not conclude the reader's interest in Africa, but rather stimulate it.

Maquet, Jacques. Les Civilisations Noires. Belgique: Des Presses de Gerard and Company, 1962. "Pp. x + 308."

The African personality has finally asserted itself among all the great civilizations of the world. The historic heritage of the black world has been exposed through works of art, the analysis of the social structure, and through thorough research of the natural and economic resources.

Jacques Maquet will open the door to a justifiable comprehension of the African blacks who have been separated from the world by space, language, habits, of life and thought. He presents an exposé of the evolution of civilization.

Descriptions and analysis are made of the works of art in each period of history created to demonstrate the manner of sentiment, of thought, and demeanor.

A general study is made of the geography of Africa, the languages and the different races.

An extensive bibliography is included listing the other works written about African civilization, art, human sciences, prehistoric civilizations, and modern civilization.

Mveng, Engelbert. Histoire du Cameroun. Paris: Présence Africaine, 1963. "Pp. xiii + 487."

Engelbert Mveng, a native of Cameroon, begins his book with a thorough examination of Africa and other parts of the world in order to understand the present and to determine the destiny of his country, which has just been developed.

In as much as history has left many figured and oral documents, he utilizes them in each chapter in order to substantiate his work. He directs his attention to the elder and the young readers of Cameroon rather than to the foreigner. His basic concerns in this book are the problems of the races, culture, society, tradition, and religion. He wants his new country to have the unique chance of being, in the heart of Africa, the recapitulation of the people, the religions, the civilizations, and even to reestablish a new relationship with Germany, France,

and England.

There are sources within each chapter to which the reader is referred in order to obtain more information.

Mveng, Engelbert P. Dossier Culturel Pan-Africain. Paris: Présence Africaine, 1966. "Pp. x + 226."

This small book could be classified as a guidebook of Africa. It gives all the essential basic facts and information about Africa. It contains charts giving the populations of all Africa from the continents of Europe, Asia, America, Africa, and Oceania. There are many maps of the principle African cities and their population.

It also explains the modes of communication and transportation, the African political parties and organizations, and the religions including many maps and illustrations.

The various African languages both national and international are explained and illustrated as to different locations.

A long list of African writers are included giving the writer's name, his country, and his important works.

Also mentioned in this book are the African universities, the treaties, and charters of the countries.

Niane, Djibril T. and Cabal, Suret J. Histoire de l'Afrique Occidentale. Paris: Présence Africaine, 1965. "Pp. viii + 215."

The present edition of the Manuel d'Histoire de l'Afrique Occidentale retraces the text of the work published in October, 1960 at Conakry by the minister of National Education of the Republic of Guinea. It is exclusively designed for elementary schools.

The only modifications in this book are that it deals with all the states in Western Africa, not just Guinea. There are more new presentations and illustrations.

This book is an elementary history manual of Western Africa designed for a middle course in primary or elementary schools. However, it can be used only as a guide or reference book in the secondary schools.

The Academy of Colonial Sciences scantions this manual as pedagogically fact, and that it is the work of historians who know their materials, and all facts are exact.

It makes no apology to the French for colonization and places itself resolutely in a national African perspective.

Paraf, Pierre, L'Ascension des Peuples Noirs. Payot, Paris, 1958.
"Pp. vii + 226."

Black Africa in the last half century has made its debut to the world politically, socially, and culturally. Africa is interested in discussing the development of bridges, roads, hospitals, government, schools, and medicine.

Black Africa has changed. The towns have been transformed, hospitals and schools have multiplied, however still insufficient, and industry has advanced in many regions. The black elite hold prominent positions in society. Yet, the economy of Black Africa is still orientated toward agricultural productions.

The author attempts to explore all the avenues of the African economy and the progress accomplished. Each chapter has documents and statistics borrowed from the Information Services of the Federation and from the Black African territories.

Rajemisa-Raolison, Regis. Dictionnaire Historique et Geographique de Madagascar. Fianarantsoa, 1966. "Pp. xi + 373."

For fifteen years the author has worked in an attempt to produce this dictionary. The book presents in an alphabetical order facts or statistics pertaining to the history or the geography of Madagascar. The explanations are precise, concise, and illustrated if possible. There are charts, table of statistics, maps, and pictures throughout the book.

Rougerie, Gabriel. La Côte D'Ivoire. 2nd. ed. Paris: Presses Universitaires de France, 1967. "Pp. vi + 118."

For two centuries the people of the Ivory Coast, a republic of Western Africa, have linked their existence to a series of lagoons, forests, and savanna.

This book examines the entire region of the Ivory Coast. It includes discussions of the topography, the economy, the political system, and the inhabitants with their problems.

Sankale, M. Médecins et Action Sanitaire en Afrique Noire. Paris: Présence Africaine, 1969. "Pp. xi + 418."

The protection of health, individual or collective, remains one of the objectives of all governments in the world. The problems of sanitary education and sanitary operations in Black Africa have been approached by many diverse methods from other countries. Africa now wants to solve its own sanitation problems.

The author, a native African, has made a comprehensive panorama of medicine in Africa through facts, figures, and evidence. He points out the endemic diseases, epidemics, malnutrition, mental hygiene, alimentation work, doctors and pharmacie,

problems of sanitation and medicine which still exist in Africa, and he offers some solutions.

This book proposes to inform. It addresses itself to those who question the medical operation in Africa and also to those who have an interest in the future of the continent. The author endeavors to speak to people in a language that they will understand, to give them advice to follow and retain so they will be able to make use of the lessons of empiricism.

Seck, Assane et Mondjannagni, Alfred. L'Afrique Occidentale. Paris: Presses Universitaires de France, 1967. "Pp. vi + 268."

The author discuss the geography and its problems in Western Africa. Between Northern Africa and the equator, at the west of the African continent, an enormous protuberance constitutes Western Africa. Its boundaries are: to the north and east, the desert separates it from Northern Africa and Eastern Africa, to the southeast, the high massive mountains of the Cameroon which is a large barrier, to the south and the west, the Atlantic ocean. By the great factor of its climates, by the inhabitants and their traditional activities, this region presents a certain unity. However, this unity still has its variety. No part of Western Africa has the same reliefs, climate, culture or soil. It is divided into fifteen territorial unities all independent except la Guinée dite Portugaise and the Îles du Cap-Vert. The major problem for all the territories is that of development.

Spiro, Jean-Marc. Les Banques de Développement et Le Crédit aux Petits Producteurs en Afrique Noire et en Amerique Sud. Genève: Librairie Droz, 1966. "Pp. xviii + 129."

The principle objective of the book is to make a study of the methods applied and activities accomplished by institutions utilizing credit as a way of accelerating the economic development in under-developed countries due to factors of geography, climate, reliefs, composition of the soil, and the demographic structure.

The countries studied are from Asia, Africa, Latin-America, the Middle East, and the basin of the Mediterranean. In as much as these countries have different geographical and sociological factors, the author presents among them analogies sufficiently enough to make comparisons. Thus, the solutions applied in order to solve the particular problems of these countries would be to inspire each other of their experiences and methods.

The final aim of the author is to establish an economic climate favorable to the apparition of a phenomenon of spontaneous multiplication of investments to enhance wealth.

Temples, Placide R. P. La Philosophie Bantoue. 3rd. ed. Paris: Présence Africaine, 1965. "Pp. xii + 110."

"Les Bantous" or the Bantus is used to identify all the population or all the black tribes of Central and Southern Africa. Even though they may speak the same language from the same family, they belong to different ethnic groups such as Zulu, Bechuana, Swahili, Xhosa, and Kikuya.

This is essentially a book for the black man in order to make him become aware of his role, his rights, and his situation in his society, and to help him adjust to the European society. It should be a masterpiece to all readers who really want to understand the black Africans and their philosophy.

The author makes two important studies of the black world. First, he reveals the sentiment of the black man thrust in his natural vivifying environment, secondly, he discloses the actual feelings of the experience of the black man in the European societies.

An adequate study is made of the origin of the Bantus' philosophy followed by the ontology of the Bantus.

Tradition et Modernisme en Afrique Noire. Rencontres Internationales de Bouaké. Paris: Editions du Seuil, 1965. "Pp. xxx + 286."

I wish to quote a direct statement taken from the book.

"It is the law of all living organisms to enrich themselves through new elements, and to sort out among the acquisitions of the past in order to preserve the things which could contribute to the future development."

This is the central theme of the book. In Africa, the problem is graver than elsewhere by reason of the rapid development of the independent states in the last fifteen years. Therefore, the African societies are tensed because of the problems of tradition and modernism.

The colloquy which was composed of Africans and Europeans, intellectuals and practioners, politicians and economists, made a thorough study in order to find some solutions to the problems of tradition and progress.

They discussed the African tradition and its pledges of progress, the communities, the traditional economy, the African family and religion.

An interesting study was made on the problems of education, teaching, and the political institutions.

RELIGIONS OF AFRICA

Colloque Sur Les Religions. Abidjan-Avril, 1961. Paris: Présence Africaine, 1962. "Pp. xxviii + 210."

The colloquy of the Ivory Coast of the African Society of Culture met in Abidjan to discuss the "Contributions des Religions a l'expression culturelle de la personnalité Africaine." This was the first time the African society of Culture met on African soil instead of Europe. The members of the society were men of culture from all the Negro-African countries.

The primary aim of the colloquy was to attempt to alert the Africans to their most profound convictions--that of religion. The members wanted to awaken and to liberate the blacks to a political, economical, and especially cultural initiative. They wanted them to have a faith in Africa and to develop a natural manifestation of African dignity.

This book could almost be considered as the official minutes of the colloquy.

The colloquy discussed the various religions namely Animism, Islam, Protestantism, and Catholicism. There is a resumé at the end of each chapter with an interesting conclusion.

Danmann, Ernest. Les Religions de L'Afrique. Payot, Paris, 1964. "Pp. x + 246."

The book only gives a survey of the various religions in Africa. The author makes a ~~synthesis~~ of the many religions discussing the differences, the beliefs and the religious practices of the mentioned religion.

Deschamps, Hubert. Les Religions de L'Afrique Noire. 4th ed. Paris: Presses Universitaire de France, 1970 "Pp. iv + 115."

This is a very brief and concise work on the religions of all African people. The author stresses that all the African people believe in a supreme God or creator, but the importance of his role in worldly affairs is appreciated quite differently in many parts of the continent. There are some Africans who address themselves to secondary gods to be in charge of earthly affairs and they are more or less their messengers.

The book is divided into two major parts. The first part deals with the traditional beliefs of the blacks such as initiations and magic, pantheon, the cults and paganism. The second part deals with the new religions of Africa since the 1800's namely Islam, and the expansion of Christianity. It also discusses the new independent church and the new cults.

Froelich, J. V. Animismes. Paris: Éditions L'Orante, 1964. "Pp. xxvi + 204."

Nearly half of the population of Black Africa remains attached to the ancient cults, that of pagan Africa or animistic. These beliefs, myths, and rites have their justifications and are often used in the new perspective of the nature of man and its bond with the cosmos.

In as much as animism not only exists as a type of pagan religion, the author, through careful observation and specialized work, has attempted to classify it and to synthesize it. This work only treats that part of Africa situated to the west of Chad and to the south of the Sahara.

In 1964 only fifty-five per cent of the inhabitants of Black Africa practiced animistic religions. The system has

been menaced by the advent of Islam and Christianity. The young people consider animism a disgrace or infamy as compared to the other religions.

A bibliography containing many works in this area is found at the end of the book.

Froelich, J. C. Les Musulmans D'Afrique Noire. Paris: Éditions de l'Orante, 1962. "Pp. xvi + 321."

There exists in Black Africa Moslems who are perfectly orthodox and informed. However, the number is small and their demeanor constitutes an exception among the masses who practice a very particular or special type of Black Islam different from that of the Mediterranean or that of the Moors. This special Islam has been remoulded, redefined, and adapted to the physical character of the black races. It has its diversities, its exclusivism, its prejudices, and its esoterism. The black Moslems are not involved in the problems which agitate the Arab world, they do not feel directly concerned by the war in Algeria nor the question of Israël.

The author proposes to expose his personal experiences acquired in the course of eighteen years of service in Africa. He wants this work to supplement the many other works on this subject. He mentions the ancient Islam in Black Africa as it is compared to the present Islam in Africa. He presents the special Characteristics of Islam and also projects the future of Islam in Black Africa.

Holas, B. Les Dieux D'Afrique Noire. Paris: Librairie Orientaliste Paul Geuthner S. A., 1968. "Pp. xi + 264."

The African black man, as all other thinking beings, has not escaped from the torments of the eternal question of a Supreme Being. He wants to understand, not only the existence of things which surrounds him, but the existence of himself and his place in the universe. He feels an imperative need to interpret, to class, and to search for some enchainment. Thus, he becomes the architect of thought and the creation of philosophical systems.

Being faced with incoercible elements of nature and feeling his weakness, the black man has a need for a superior moral support. Therefore, he creates some tutelary gods whom he will oppose when an action is deemed hostile or dangerous.

The author gives an authentic philosophical reflection on the gods, spirits, civilizing heroes and other supernatural beings. He discusses the Christian movement in Africa, its problems and dogma, and the spiritual thought and its evolution in Africa.

Joset, Paul-Ernest. Les Sociétés des Hommes-Leopards en Afrique Noire. Payot, Paris, 1955. "Pp. xv + 259."

The objective of the author of the book is to write a general exposé on the question of crimes of human sacrifices committed by some members of the secret societies of the Leopard-men, or by some similar societies as: Panther-men, Lion-men, Cayman-men, Crocodile-men, and Baboon-men. He studies the diverse forms of the secret societies and has completely exposed the problems of the leopard-men of the Belgian Congo. He gives a general explanation of the problems of the secret societies in other African countries.

The problems of the Leopard-men were neither regional nor fortuitous, but vast, complex and African. The author was able to ascertain some identical manifestations of all the societies of the Leopard-men: painful initiations of neophytes, tests of courage, use of excitants on the human flesh, the death of a close relative by the neophyte or by a member of the society, anthropophagy, and fear of complaints which could expose them to some bloody reprisals.

There were two general conclusions derived from the study: the societies of the Leopard-men exist or did exist not only in the Belgian Congo but in other African countries; the phenomenon of the societies of the Leopard-men has a magic-religious foundation which finds its origin in the practices of human sacrifices and ritual crimes.

Les Religions Africaines Traditionnelles. Rencontres internationale de Bouake. Paris: Editions Du Seuil, 1965. "Pp. xii + 185."

The aim of this meeting was to study by means of scientific evidence the traditional religions of Africa in an era where so many urgent problems are present due to the transition.

The method used at the colloquy was to elicit a dialogue between the missionaries and the ethnologists, discussing the traditional religions.

The book was published after the meeting in order to put at the disposal of the missionaries the results of the research made by the ethnologists.

It was revealed that more than half of the inhabitants of Africa today are "animists". Even the Africans who are converted

to Islam or Christianity still keep in their heart a secret attachment for the traditional religious values, which are expressed during the moments of crisis.

Mair, Lucy. La Sorcellerie. Paris: Librairie Hachette. 1969.
"Pp. vi + 250."

The word "sorcery" easily evokes a comic image of an old woman riding a broom with a black cat. One might also think of the Middle Ages when people were burned alive who were believed witches.

There are numerous peoples who still believe in the reality of sorcery. It is an essential part of their moral vision of the world. It explains their misfortunes.

This belief is still very long-lived in Africa. For many years socio-anthropologists have not only studied the theoretical ideas, but have observed their practical applications.

This work examines their conclusions without abusing the details. It treats the ideas, customs, and practices of Africa which admit today to the existence of sorcery as a reality. This work also shows how the imputation of sorcery to heretics or to some political adversaries can still be recognized under a different form.

Parrinder, Geoffrey. La Religion en Afrique Occidentale. Payot, Paris, 1950. "Pp. x + 219."

Dr. Parrinder presents a syntheses of the religious beliefs and practices in Western Africa. He deals only with three basic groups, the Yorouba, the Ewe and the Akan. These are the more advanced groups of blacks to the cultural point of view. This in a very objective study in as much as the author lived among

the people of whom he writes.

In each chapter, he has tried to present new materials that have not been published by other writers.

The author explains the relationship of the religion in Western Africa with that of the other regions. He also points out the misconceptions people have toward primitive religious life. Through explanations and the revelation of the progress made in Western Africa, the author hopes to correct these ideas and to paint a new image of the religions of Africa.

Réincarnation et Vie mystique en Afrique Noire. Colloque de Strasbourg, 16-18 mai, 1963. Paris: Presses Universitaires de France, 1965. "Pp. iii + 184."

A colloquy was organized in 1963 at the university of Strasbourg to discuss the theme of reincarnation and the mystic life in Black Africa. Reincarnation is defined as a defiance or challenge of man to the experience of the dead. It is linked to the demographic phenomena equaling births, deaths, and infant mortality, to the social phenomena, to lineage of the royal group or from lineage of the common group, to the kind of life such as hunting, agriculture or cattle raising, to totemism and to the ancestral cults, to the conception of time, and to the philosophy of the liberty and destiny of man.

One might also say that reincarnation is only one of the forms of eternal dialogue between the living and the dead, and is expressed in other countries by images of dreams, dances, masks, or even ecstatic possessions.

It is only a way by which man attempts to deify himself.

The Africans believe that man is only fully man to the extent where he incarnates in himself some elements of the supernatural world--and only then is he a complete being.

The colloquy consisted of men from various nationalities. Two parts of the book are written in German and another is in English. They all discuss their ideas and research on reincarnation in Africa.

Sastre, R.; Ela, M.; Rahajarizafy, A.; Lufulvabo, F.; Ngango, G.; Souffrant, C.; and Nioka, Abbe. Personality Africain et Catholicism. Paris: Présence Africain, 1962. "Pp. xviii + 164."

Two of the major events of our time since the launching of Sputnik are the awakening of Africa and the formation of a council by the Roman Church.

The council was formed to expose itself to a vast examination of conscience in order to try to renew itself from within and to present to the world a figure more adapted to the problems which confront it today. The Roman Church wants to reveal at the present time its mystery and to present Christ to men of today.

The six writers of this book attempt to analyze the concept of the black countries in relationship to the Roman Catholic Church and the Council. They seek to find out if the council is going to open an era of responsibility and initiative to the African Church.

Many questions will be posed regarding the African Church and the Catholic Church in terms of interest, incomprehension, contempt, and an interpretation of the word of God.

The Black Christians pose questions as to their identity in the Catholic church and to how the church views its

responsibility of Jesus Christ and its Gospel to the black world.

Thomas, Vincent L.; Luneau, René; and Doneaux, Jean L. Les Religions d'Afrique Noire. Paris: Fayard-denöel, 1969. "Pp. vi + 401."

The authors of this book explain and illustrate in detail all the rituals and the ceremonies. The many religious terms such as l'animisme, le totemisme, l'ancestrisme, le naturisme, le fetichisme, and le paganisme are explained fully. Even the myths, the symbols of the letters and figures, symbols of names, symbols of colors, symbols of animals, symbols of vegetables, and symbols of nature are discussed in detail.

The many songs, chants, prayers, and invocations are presented, interpreted and translated into present day French.

The second part of the book gives all the rituals and ceremonies associated with everyday life beginning from birth and ending with death, including sterility, fertility, the rites of puberty, circumcision, marriage, divorce, the funeral and the burial.

There are also the prayers and rites for the tilling of the soil, prayers for rain, activities for hunting, fishing, feasting, maladies, dangers, war, and peace.

The third and last part of the book explains the evolution of the religious sentiments including the newer religions in Africa: Islam and Christianity. Again, the authors include the many hymns, dances and chants associated with these religions.

Vergiat, A. M. Les Rites Secrets des Primitifs De L'Oubangui. Payot, Paris, 1951. "Pp. x + 148."

Much has been written on the secret societies and the initiation rites of the primitives. The most absolute secrets have been carefully guarded by the adept. Only a few white men have been able to penetrate in the camps of initiation.

The author was fortunate to have been trusted to witness some of the initiations and secret rites of the primitives. He writes this book to try to shed some light on the black sentiment which is so unacknowledged because people have too often refuted the educative role of these ceremonies, because of their ignorance of their importance and significance.

The Europeans who live in the colony have wrongly judged the black world only from their frame of reference. These blacks are only black by color, they have lost their identity, mentality and the morale of their race; they have been deracinated from their native country.

The religion, the beliefs, the mythology, the initiation rites, and the secret societies are all explained in this book.

There are many beautiful photographs of the initiation ceremonies and sketches of the instruments used.

Walker-Raponda, André and Sillans, Roger. Rites et Croyances des Peuples Du Gabon. Paris: Présence Africaine, 1962. "Pp. xx + 294."

This work is the fruit of personal observation and investigations of the archives and the Gabonais folklore. It is designed only to give an accurate account of what is known of the rites and beliefs of the people of Gabon.

Of the many territories of Black Africa, Gabon is one which contains the largest number of practices and rites. This territory is nearly surrounded by forests, of which the depth

facilitates the dwelling of spirits and the imprecision of human habitation. The strange animal noises and the maladies developed from the absorption of the plants have contributed to the development of the ideas of the supernatural and secrecy.

The reflex of self-defense was probably the beginning of sorcery, talisman, diverse taboos, and certain ritual practices.

The author gives a description of the ritual practices, the initiation rites, and the secret societies. He distinguishes that which is of a historic nature and that which is still living today. There are many drawings, sketches and songs scattered throughout the book.

THE LANGUAGES OF AFRICA

Alexandre, Pierre. Langues et Langage en Afrique Noire. Payot, Paris, 1967. "Pp. viii + 155."

One encounters in Africa, south of the Sahara, more than eight hundred vernacular languages and at least three non African languages. This linguistic entanglement poses to independent Africa, in its political domains and linguistic culture, a series of problems of which the solution is largely left to the young African states.

This book speaks of the many languages of Africa stating the cultural, political, economic, scientific, and human problems encountered in Black Africa, with their multitude of vernaculars or dialects. The author does not try to solve them nor suggest a solution. This is a task for Black Africa.

There are many charts and maps showing some of the known languages in Africa and their linguistic sounds translations. He emphasizes the need for a national language but states that there are few African linguists. In addition to this, no one knows the exact number of different African languages or dialects.

In 1964 only three African states had effectively adopted an African language as their national language. These states were Zanzibar and le Tanganyika (Swahili) and Northern Nigeria (Hausa).

Assirelli, O. L'Afrique Polyglotte. Payot, Paris, 1950. "Pp. xii + 200."

The study of languages presents delicate transcription problems especially to the African linguistics due to the multiplicity of languages. The author proposes to trace the large range of the linguistic problems of Africa, to examine all aspects of the problems and the development, and its precise and concrete reality.

An extensive study of prehistoric time is made in trying to merge the multiple languages into one and thus create a new and original linguistic science of African languages.

Homburger, L. Les Langues Nègro-Africans. Payot, Paris, 1957. "Pp. x + 319."

This is a comparative description of the African languages. The author's aim is to give to the reader an idea of Negro-African languages, to give to the linguists a survey summary of the traits which demonstrate the fundamental unity of the languages, to give to those who study an African language some explanations which will help them to understand and to make an analysis of the languages.

The book is divided into eleven chapters. Chapters two through ten are uniquely descriptive. In chapters one and eleven, the author has given a summary on the migration of people and the study of African linguistic which is a new science in Africa.

THE ART, SCULPTURE, CINEMA, AND LITERATURE OF
BLACK AFRICA

Colloque Sur L'Art Nègre. Dakar-Avril, 1966. Paris: Présence Africaine, 1967. "Pp. vii + 637."

"The function and signification of the Negro-African art in the life of the people and for the people" is the title chosen for the colloquy which opened April 1, at the first World Festival of the Black Arts representing all the black cultures, civilization, and continents.

The colloquy attempts to prove with objectivity and authority that the Negro-African art indeed belongs to Africa. It defines the Negro-African art as a creative activity in which man transforms himself while transforming the world, by an operation which unifies the destiny of man and the destiny of the world.

The mission of this colloquy is to open the eyes of all men, men of Africa then men of other continents to the multiple expressions of black art, song, dance, music, sculpture, painting, architecture, engraving, costumes, and liturgies of the agrarian rites or the great initiations.

The book is divided into five major parts. The first part elaborates on the African tradition by explaining the arts of the various African regions, then the African oral literature, the architecture, the discovery of black art, and the present situation of the modern black art.

Fagg, William. Sculptures Africaines. Paris: Fernand-hazan, 1965. "Pp. xxxiii + 123."

This work is a selection of African sculptures which the author has collected for the invitation of "Congress for the Liberty of Culture", to the exhibition "Africa: 100 Tribus: 100 Chefs-d'oeuvre", presented at the Berlin Festival in 1964, then at the Museum of Decorative Arts in Paris.

The author has reproduced in this book the one hundred works presented at the exhibition with the exception of six. He has replaced them and added twenty-two additional reproductions. Each reproduction represents a tribe with its unique style of sculpture. He briefly discusses the unique characteristics of each tribe. Thus, there are one hundred and twenty-two tribes studied and one hundred twenty-two styles of sculpture.

Fraser, Douglas. L'Art Primitif. Paris: Éditions Aimery Somogy, 1962. "Pp. vi + 306."

At the beginning of the century, only a few artists such as Picasso, Matisse, Klee, and Apollinaire had discovered and attracted the interest of the public on the primitive arts.

Douglas Fraser, the professor at Columbia University specialized in the study of primitive art, and as a result of his research wrote this book using an abundance of illustrations.

From the pointers of the Mayas and the Azteques and the masks of Nigeria and the Congo are revealed civilizations which were left in wood, stone, jade, and bark.

Fraser is a historian of art. He has studied all the archives relating to each style and to each region. He carefully defines each style of art as it relates to regional conditions.

The characteristics of primitive art from the black continents of Africa, America, and Asia are adequately discussed. He

begins with the inhabitants of the regions and shows how the art is related using many illustrations.

L'Art Nègre. Paris: Présence Africaine, 1966. "Pp. xix + 144."

This work, except for a few new articles, is a reprint of a special number of the review "Présence Africaine" published in 1951 and directed by Georges Balandier and Jacques Ratton.

There are twenty-one writers who have made a study to examine various phases of the black art as to the symbols of African art, the plastic arts, the destiny of the black art, the sociological conditions, the fetishes, and the arts of various regions in Africa. Emphasis is placed on the modern art of the African states.

The classical art belongs to the past. The modern art of Africa is nearly exclusively pictorial. In as much as Africa is independent, it must communicate with other humanities. As a result of its independence, African artists express themselves in the universal pictorial languages of today.

This book constitutes an excellent introduction to the knowledge of Negro-African plastic art. There are 149 plates of drawing illustrating the African art.

Paulme, Denise. Les Sculptures de L'Afrique Noire. Paris: Presses Universitaires de France, 1956. "Pp. viii + 118."

The author begins the first part of her book with the discovery of black art immediately following the first world war. She discusses the various techniques of black sculpture. Wood is the most frequent used material, however, stone, metals, ivory, and baked clay are also used.

The various black regions and styles of sculpture are discussed in the second part of the book. There are many illustrations and examples distributed throughout the book.

Urbain-Faulbée, Marcelle. L'Art Malgache. Paris: Presses Universitaires de France, 1963. "Pp. vii + 128."

The intention of the author is to study the art of a region belonging to the Indonisian and Oceanian world. In spite of the expansion of Christianity and Islam, the malagasies have preserved, strongly anchored, the customs and beliefs linked to the cult of their ancestors. The funeral monuments hold a preponderant place. The author has carefully examined all the statues, the menhirs, and even the tombs and coffins. These representations comply with an imperious clanish tradition.

This study is also devoted to the decorated objects which seem connected to the charms of religion or magic, the circumcision rites linked to the patriarchal cults, the mansions of the royal families, and the evolution of malagasy art up to the twentieth century.

The entire work is strongly documented including one hundred drawings of malagasy art.

Vaval, Duracine. Histoire de la Littérature Haitienne ou "L'Ame Noire". Nendeln: Kraus Reprint, 1971. "Pp. v + 496."

This book, which is addressed to all cultivated minds, contains a tableau of the literary movement in Haiti from 1804 to the present time. The author, a native of Haiti, presents a succinct biography of each writer and a detailed analysis of principle productions. The works are grouped as to style, and to period. The reader is enlightened as to the circumstances

in history by which the works were written.

The book begins with a brief history of Haiti and its population. The periods and schools of literature are thoroughly examined followed by the study of political and social writers, story-tellers, novelists, historians, analysts, biographers, orators, critics, journalists, the theater, and finally the study of the creole literature.

Vieyra, Paulin A. Le Cinéma et L'Afrique. Paris: Présence Africaine, 1969. "Pp. ix + 209."

A few years ago the African cinema was unprecedented. No film had been produced nor realized in the country by the African themselves. However, since the accession of the African Countries to independence and the strength of the organization of the independent states of Africa, the cinematographic creation exists moderately. A few works of quality have attracted the attention of the critics and of the public. There is little doubt that it will have a prolific and lofty future.

Paul Vieyra, one of those who worked for the birth of the African cinema, has combined some of his writings and experiences in this book. He relates his apprenticeship years in Paris. The future plans of the cinema and the problems encountered are discussed.

The African cinema is a government concern. It is hoped that the cinema along with television and the art festivals will create a new African humanism and will be an interafrican cooperation.